

THE SOUTHERN CAUCUS.

The Washington correspondent of the Philadelphia Inquirer furnishes the following sketch of the sayings and doings at the Southern caucus, which, he says, may be relied upon.

Mr. CALHOUN. The resolutions of the gentleman from Virginia (Mr. Bayley) are good, and considering the length of time which he had to prepare them, do him great credit. But they are not perfect. They are defective in several particulars. I am therefore unwilling to agree to the motion of the gentleman from Georgia (Mr. Stephens). Another consideration strongly impels to the same course. I am thoroughly impressed with the necessity of harmonious and united action, both on our part, and on the part of the Southern community. I am opposed, however, to too great delay, and consequently would prefer that the committee should report to a meeting to be held on the 10th, instead of the 15th of January. The Legislatures of several of the Southern States are now in session, and it would be well that an address should reach them in time to be acted upon by them before their adjournment. I consider the address indispensable. Whatever action is taken must proceed from the slaveholding States. If the Constitution be violated, and their rights be trampled upon, it is for them to determine the mode and measure of redress. We can only suggest and advise. We are in the theatre of action, the witnesses of the alarming encroachments which have been going on upon the rights of the slaveholding part of the confederacy. We see them plainly—we feel them deeply. They are rapid and alarming; and we would have believed, even three years ago, that preparations, which have within a few days past commanded the support of a majority of the lower house of Congress, would have been tolerated by any respectable portion of either house?

We are in the midst of events scarcely of less importance than those of our revolutionary era. The question is, are we to hold our position in this confederacy upon the ground of equality, or are we to content ourselves with the position of colonial dependence? Sir, it would be worse than colonial dependence. For who would not prefer to be taxed and governed without protest, than to be taxed and governed under the forms of representation to be grievously oppressed by measures over which we have no control, and against which our remonstrances are unavailing?

It is undeniable that the encroachments upon our rights have been rapid and alarming. They must be met. I conceive that no Southern man can entertain, for one moment, the idea of tame submission. The action of the South should be united, temperate, but decided. Our position must be taken deliberately, but held at every hazard. We wage no war of aggression. We ask only for the Constitution, and Union, and government of our fathers. We ask our Northern brethren to leave us these rights and privileges which our fathers held, and without securing which for their children, all know they would not have entered into this Union. These we must maintain.

It appears to me proper that we, who are on the theatre of action, should address our constituents of the slaveholding States, briefly and accurately portray the progress of usurpation and aggression, vividly exhibit the dangers which threaten, and leave it in their hands to mark out the proper line of action. What that should be, it is needless here to discuss. Whatever it is, it should be temperate, united and decided.

Having expressed these views, I have to say that I make no objection to the motion of the gentleman from Georgia (Mr. Stephens) to refer the whole matter to a select committee, to consider maturely, and report at a future meeting, which would either prepare an earlier day for their meeting than the 15th of January. I am, above all, for union, harmony and decision, on the part of the South.

Mr. PENNINGTON's remarks, which were made some time previously to those of Mr. Calhoun, are also understood to have been very sensible and very effective. He expressed his general acquiescence in the resolutions of his colleague, (Mr. Bayley), though he did not so well like the expression in them,—"measures of redress." That seemed to contemplate that the South should wait until the wrongs had been consummated, and then undertake to redress them. He preferred, rather, to take action at once, and prevent the wrongs from becoming a law to lay down a line, and let their Northern brethren know that they must not transgress it. He subsequently, however, acquiesced entirely in the proposition of Mr. Stephens of Georgia.

The substance of Mr. FORT's remarks was, I understand, that he was ready for any action, and was willing to vote at once for the resolutions of Mr. Bayley.

The only point of difference between the members was as to whether this was the proper time for any action. Some held that the South should wait until the measures lately threatened should become a law, and that they ought to resort to all constitutional means to defeat those measures. If all these should be unavailable, then the time for separate action on the part of the South would have arisen. Others held, on the contrary, that action now, in the form of notice and precaution, was advisable. It would be well, they said, to lay down a line, and let their Northern brethren know that they must not transgress it. He subsequently, however, acquiesced entirely in the proposition of Mr. Stephens of Georgia.

The Washington correspondent of the Philadelphia Bulletin gives the following as the substance of certain resolutions, said to have been agreed to by the meeting of Southern members of Congress:—

Resolved, That the South, having an equal interest in the territories of New Mexico and California, is willing, as a principle of equity, to accept the terms of the Compromise Act of 30 30.

Resolved, That the South is willing that said territories shall be admitted into the Union as States upon the presentation of Constitutions, in which the subject of slavery is referred upon appeal, to the decision of the Supreme Court of the United States, such question to be omitted in said Constitution until the decision, as aforesaid, is awarded.

Resolved, That the South will accept of a bill for territorial government, upon the principle of the act of last session, introduced by senator John M. Clayton.

Resolved, That the South will accept of the act introduced the present session by Senator Douglas, with certain modifications, relative to appeals, as in the second resolution.

Resolved, That the South prefers a separation of the Union to that of accepting the Wilmot Proviso, and the faith of each State is pledged to protect her interests in said territories at the point of the bayonet.

Resolved, That this is the unanimous sense of this meeting, representing the South.

TRUE WISDOM.

It would be wrong to suppose that there is any general sympathy in the South with the ultra rule-tensio success-or-cession spirit of slavery-extension, which characterizes the South Carolina School of Locofocoism. On the subject of slavery, as connected with the territories of California and New Mexico, ultraism of ideas and feelings is denounced in the South itself; and Southern editors are not found exulting to speak with perfect freedom of slavery itself, considered as a moral and political evil. The Savannah Republican, a leading Whig paper of Georgia, after repudiating the folly of the South Carolina faction, and their attempt to raise the cry of disunion, makes use of the following very just and forcible remarks:—

"The people of New Mexico and California have already petitioned Congress against the admission of slavery among them. They declare that their laws prohibit the institution, and that they are unwilling to have it forced upon them. What will Carolina say to this? The people of the territories have the right to decide the matter for themselves under their territorial existence, according to the doctrine of Mr. Cass, as promulgated in hisNicholson letter. Our brethren over the river supported Mr. Cass in the face of this doctrine, and now that the inhabitants in the territories have seen proper to act upon it, the people of South Carolina are estopped by their own deed."

Still more noticeable, perhaps, are some of our readers may esteem the bold and open exhortation of the Platte Argus, a Missouri Cass and Butler paper, in favor of the Wilmot Proviso.

"Every democratic member from the North and West (says the Argus) should be instructed by his constituents to press the passage of the Wilmot Proviso, and to demand that the Legislatures should require their Senators, by positive instructions, to vote for that measure. Justice and a sacred regard for truth requires that this course should be pursued, since it is the only one that will answer the purpose. Dreadful diseases sometimes require strong remedies. This is one of them. The democracy have the power to pass this measure—the Proviso. They owe it to themselves to do it. We trust that the first act of the Missouri Legislature, when it meets this winter, will be the passage of resolutions instructing its Congress, and requesting our Representatives in Congress to vote for the passage of the Wilmot Proviso, and use all their influence in its favor."

While such things are written and printed in slaveholding States, it seems doubly strange—may it sound marvellous, to hear Senators and Representatives from such States discuss about the provision—the great freedom principle of the old Ordinance of '87, which never was supposed to have injured any Southern interest—as a wrong to the South, which would justify, any which ought to incite her to fly to arms, and close the history of the American Union in the blood of civil war, and the misery of national annihilation.

POSTPONED.

WASHINGTON, Dec. 28th.

The whole subject of the abolition of the slave trade in the District of Columbia has been postponed for two weeks. In the meantime, a motion to reconsider is pending, and a proposition also, directing the Committee to inquire into and report the best means of preventing the introduction of slaves into this District for the purpose of sale.

It is found, upon consideration, that Congress can effectually abolish slavery, and the slave trade also, in the District simply by preventing the introduction of slaves into the District from the State of Maryland. Their introduction from Virginia is already interrupted. By emigration and by manumission the small number of slaves now in the District will soon disappear. It is only necessary to prohibit the introduction of slaves into the District upon any pretext.

Another mode of reaching the object of destroying the slave trade here, is by empowering the municipal authority of the District to prohibit it. Under the charter of this city, the corporation have not the power to break up the slave pen, even by taxation. To prohibit the selling of slaves now here would be to destroy their value. Therefore, the law should be prospective. I do not think that many members of Congress will be found so unjust and reckless as to abolish slavery here, without compensation to owners.—[Correspondence Journal of Commerce.

PROPERTY IN MAN!

U. S. HOUSE OF REPRESENTATIVES, Dec. 29.

This being private bill day, the House accordingly resolved itself into a Committee of the Whole House, (Mr. Boyd in the chair), upon private bills. The well-known Pacheco bill, making indemnity for a lost slave, &c., came up for consideration.

The bill having been read, and the House in session, a motion was made to lay the same on the table.

The question was taken by yeas and nays, and decided in the negative. Yeas 65; nays 85.

Mr. Wilson addressed the Committee at length in opposition to the bill. He dwelt with considerable force upon the rights of the slave, and attempted to prove that the indemnity asked for, could not constitutionally be granted.

The indemnity asked for was not the loss of service—not for violation of contract—not for the loss of money—but for the loss of property—property in man. Certain States might recognize slaves as property, but the Constitution of the federal government did not recognize any portion of our fellow creatures as property. So thinking and believing, and without any reference to the merits of the question of a slavery in the abstract, he felt it to be his duty to oppose the passage of the bill.

Mr. Brown, of Mississippi, followed, replying with no small degree of warmth to the arguments of Mr. Wilson. In the course of his remarks, he endeavored to show, by citing a number of cases, that the federal government had never recognized the right of property in slaves.

Mr. Wilson addressed the House in a speech of great earnestness. He trusted that in the discussion or settlement of a great question which was now shaking the Union to its centre, that care would be taken not to trample upon the rights of private individuals. He then gave a brief statement of the claim urged, and added that it was so clear and just, that he thought not to admit of a moment's consideration.

Mr. Bur followed in a highly excited manner. He said the bill admitted of no argument—that the claim urged was as clear as noonday. The only plea that could be urged in its opposition from the floor of the House, was the line drawn by Mr. Wilson, namely, the non-recognition of slaves as property. In regard to the justice, equity, legality, and constitutionality of the claim, it was so plain and palpable no human mind could doubt it.

Here Mr. Collamer interposed an objection—but Mr. Bur would not be interrupted; he would hold his ground. Mr. Bur having concluded his remarks, on motion the Committee rose, and the Chairman, Mr. Boyd, reported the bill without amendment to the House.

Mr. Giddings commenced to make a speech in opposition to the bill, but gave way for a motion to adjourn.

From the Pennsylvania Freeman.

AMERICAN PRISONERS IN CUBA AND IRELAND.

American patriotism has been kindled into quite a flame by the arrest and imprisonment of an American citizen in Havana, on the charge, we believe, of bringing certain American papers to the United States.

We also see that a resolution has been offered in Congress, calling upon the President for information relative to the imprisonment of American citizens in Ireland by the British government; and the newspapers and political organs are spending not a little indignation against these outrageous acts.

American citizenship, and demanding of our government to protect the rights of its citizens abroad. Is this the first time since the war of 1812, that we have discovered that American citizens were unjustly seized and imprisoned, either without suspicion of crime, or for acts of humanity? Do the Crandall, Johnson, Walker, and Torrey and Fairbanks, awaken no memories of such outrages in our own country? Have they forgotten the expulsion of Hoar and Hubbard from Charleston and New Orleans, where they had been sent by Massachusetts to protect her own citizens? Need we tell these noisy politicians that sides in Maryland, it must be considered an additional proof in support of the claim.

On the other hand, it was intimated that another decision makes a mulatto in a slave State *prima facie* free.

At the close of the argument, the judge said in order to hold the man as a slave, two things were necessary, to show that slavery was authorized by the Constitution and laws of Maryland, which had not been done in a manner satisfactory to the law—and that the object of the individuals having Belt in custody at the time the warrant was taken, he was brought here was not to take him before a judge, agreeably to an act of Congress. This not only had not been done, but the return itself, in a measure, allows some other intention. All that the court can do, therefore, is to place Belt in the position he was before being arrested by Messrs. Bird and Clayton, and he is therefore discharged.

Mr. Whiting asked the Judge to exercise his discretionary power to detain him until application could be made to the United States Court, but the Judge replied, adopting the counsel's own argument of want of jurisdiction, he was not called upon to do so, requested, and if it was merely disingenuous, it was a matter not to his taste, and he did not feel called upon, under the circumstances of the case, to interfere. In the meantime, the District Attorney told Belt he was discharged, and could be off.

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DECISION OF THE SLAVE CASE BY JUDGE EDMONDS.

A few days since, we mentioned the arrest of a colored man, Joseph Belt, as the alleged slave of Mr. Thomas Lee, of Frederick county, Maryland. The man was arrested without any warrant from a magistrate or judge, and brought to Long Island for the purpose of sending him back to his owner, and was there kept in confinement. A warrant was there obtained from Judge Edmonds to bring the man before him, and the persons who held him in custody were called on to show cause why he should not be set at liberty. The case was argued on Tuesday, and again yesterday afternoon.

The following are the points taken by counsel for the discharge of Belt:

1. This is not a proceeding under the act of Congress under the act of Congress, the alleged master has not been shown to be a credible witness, but he has been dragged here by force of law on a complaint entered on behalf of Belt.

That act, therefore, has nothing to do with the proceedings, and no certificate can be properly demanded under it. The Judge will be governed by the Rules of the court, and will discharge the man, and discharge the party, unless legal cause be shown.

Belt stands here as a free citizen, in a free State. The court will so regard him until the contrary be proved in accordance with the usual rules of evidence, supposing that he has been held as a slave by Lee, and has escaped from him, it does not follow that the man was legally held. He may have been kidnapped from a free State and reduced to slavery unjustly, (see law of New York, 1840, appointing agents to recover citizens who had been kidnapped). His insisting thereon, is sufficient denial under 2 Revised Statutes, page 471—550. This is a matter affecting liberty, and every intendment is to be made in favor of freedom. The proceeding is a summary one, and the strict rules of pleading are not required to be followed in it, provided the sworn answers are sufficient in fact.

The reply is therefore good, and the demurrer should be overruled.

II. Even if the reply of Belt be construed as admitting that he was the slave of Lee, which it does not; and if the court were sufficiently satisfied of that fact, which they cannot be, by any admission expressed or implied; still the other facts shown by the reply, sufficiently show, that the imprisonment in which he was found on the service of the writ was illegal.

1. The arrest was illegal. The recapture of slaves can only be made,

1. Under the act of Congress of 1793, or

2. Under the Constitution of the United States.

Belt was not captured under the act, for he was not taken before a magistrate, nor any certificate obtained for his removal. His capture, to have been legal, must therefore have been under power conferred by the constitution; but if the constitution does give such right, it gives only on condition that it be done without a breach of the peace, or illegal violence. (In re Kirk). The owner's privilege being in derogation of state rights, the rights of every free citizen are to be preserved; the power to seize the slave is coupled with the condition that there is no illegal violence, and that the capture be made in the execution of the power, the power is gone, and the arrest is void.

Here there was illegal violence, towards a free citizen, Peck, in the arrest of Belt, and an infringement of the public peace, and the arrest of Belt was therefore illegal *ab initio*, and my subsequent detention under it void.

2. The answer shows the detention to have been illegal, even if the arrest were good.

The power of recapture of slaves is in derogation of state sovereignty and common law rights, and must be strictly followed. It is given simply for the purpose of removing a slave from the State, whence he is taken. See act of Congress 1793.

The owner is entitled to reasonable time to remove his slave, but may not detain him here for his convenience.

Here no intention to remove immediately the boy appears, but to the contrary.

Mr. Wilson, from the city of New York, the usual port of departure, where opportunities abound, to a remote village, and removed from house to house for the purpose of concealment and confinement, until an indefinite period, when some other negro should have been captured; such detention cannot be justified now—nor could it have been justified if a certificate had been previously obtained by Lee under the act of Congress, for such certificate warrants not the detention in the State. The reply of Belt is therefore sufficient, and the demurrer must be overruled.

III. If the demurrer is overruled and the reply held sufficient, Belt is entitled to be immediately discharged. The record shows his right to freedom apart from any facts that might be produced; and as it is in the discretion of the court to decide finally on the present hearing, they will not detain an innocent man, who is to be held free until proven to be a slave, in order to allow the respondent to procure or manufacture proof of slavery.

Mr. Whiting, on the previous day, entered a demurrer to the answer, contending that nothing had been shown in it to controvert the return, which was proved by affidavit, that Belt was a slave of Mr. Lee, and that the latter was entitled to his return for his delivery. Judge Edmonds yesterday overruled the demurrer, the answer stating that it did not admit that Belt had ever been the servant or slave of Mr. Lee, and also insisting that he is a free citizen of the State of New York—this is a sufficient answer to the return, and requires proof on the part of Mr. Lee, to show that he is the owner of Belt as claimed, and that he was in custody, after being arrested by Messrs. Bird and Clayton, for the purpose of being carried forward a judge, with a view to a warrant, agreeably to the act of Congress, or if he was so for a different purpose. If the latter, the Judge said he might be entitled to a discharge, although he had been held to return.

Mr. Child asked if Belt was not, as the case stands, entitled to be discharged. We deny the whole of the gentleman's return.

The Court thought it had not been fully denied in the answer, and there were allegations in it which required further proof.

Mr. Whiting, counsel for Mr. Lee, said he would produce testimony showing Belt to be the property of Mr. Lee, &c., and called a witness.

Mr. Jay claimed to be entitled to a jury, under the law of 1840, to pass upon a fact, but withdrew the request.

A young man named Lee, nephew of the alleged master, was then examined in relation to the identity of the slave, and in relation to his being the slave of Lee. He testified also that Belt was a mulatto.

In summing up, Mr. Whiting's principal positions were—A want of jurisdiction on the Judge's part, in having brought here was not to take him before a judge of the United States Court or the State Courts; that by a decision of the United States Court, Judge McLean held, that in slave States all persons of color must be *prima facie* considered slaves, and in free States all persons, without distinction of color, considered free; and that person brought here by force of law, it must be considered an additional proof in support of the claim.

On the other hand, it was intimated that another decision makes a mulatto in a slave State *prima facie* free.

At the close of the argument, the judge said in order to hold the man as a slave, two things were necessary, to show that slavery was authorized by the Constitution and laws of Maryland, which had not been done in a manner satisfactory to the law—and that the object of the individuals having Belt in custody at the time the warrant was taken, he was brought here was not to take him before a judge, agreeably to an act of Congress. This not only had not been done, but the return itself, in a measure, allows some other intention. All that the court can do, therefore, is to place Belt in the position he was before being arrested by Messrs. Bird and Clayton, and he is therefore discharged.

Mr. Whiting asked the Judge to exercise his discretionary power to detain him until application could be made to the United States Court, but the Judge replied, adopting the counsel's own argument of want of jurisdiction, he was not called upon to do so, requested, and if it was merely disingenuous, it was a matter not to his taste, and he did not feel called upon, under the circumstances of the case, to interfere. In the meantime, the District Attorney told Belt he was discharged, and could be off.

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The Liberator.

BOSTON, JANUARY 5, 1849.

No Union with Slaveholders!

ANNUAL MEETING OF THE MASSACHUSETTS A. S. SOCIETY.

The annual meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on Wednesday, January 24th, commencing at 10 o'clock, A. M., and will probably continue in session the two succeeding days. The signs of the times are so auspicious for the friends of emancipation, that a large and spirited attendance on their part is confidently expected. Such are the facilities of railroad conveyance, every part of the Commonwealth ought to be well represented. We cordially invite our friends, beyond the limits of Massachusetts, to be with us on the approaching anniversary. The Slave Power is beginning to filter—fresh adherents are daily rallying round the standard of Liberty—and the cry of "NO UNION WITH SLAVEHOLDERS!" is causing the knees of the oppressor to tremble. We must press onward until our work is accomplished, the slave liberated from his chains, and the land purged from its stains of pollution and blood.

FRANCIS JACKSON, President.

EDMUND QUINCY, Secretary.

OUR NEW VOLUME.

We begin our Nineteenth Volume with a new typographical dress—with the warmest congratulations of the season to our beloved friends and patrons—with a spirit as elastic as we felt at the commencement of our anti-slavery labors—and with a determination to make the LIBERATOR the enlightened, faithful and intrepid advocate of LIBERTY, PEACE, UNIVERSAL BROTHERHOOD. Commencing the paper without a subscriber, and almost without a friend, having no other bank to draw upon than the BANK OF FAITH—for eighteen years we have struggled against a tide of opposition and under a load of obloquy, simply for demanding the immediate liberation of our fettered countrymen, such as few have been called to stem or bear in any age or country. At no time have we been sustained by any responsible body, for the means to carry on our operations. Our subscription list is all we have to rely upon for subsistence, excepting such incidental aid as may be voluntarily extended to us through sympathy and friendship. That list has always been inadequate to cover the necessary expenses of the paper, even if every subscriber had been faithful to its terms; but, in common with other newspaper establishments, we have suffered serious losses from the want of integrity or attention on the part of many of our subscribers.

We need a considerable augmentation of good paying subscribers; and the commencement of a new volume is a favorable time for those who feel a special interest in the permanence of the Liberator, to exert themselves 'with a will' to effect this desirable purpose. It does not look like a formidable task for every one of our present subscribers to procure the name of another one to be added to our list. If this were done, we should be delivered from many depressing embarrassments, and enabled to prosecute our work with far greater efficiency. But will it be done? We trust that at least an effort will be made to do it, and we cannot doubt that it will be made successfully.

TO SUBSCRIBERS.

The Financial Committee of the Liberator desire to call the attention of subscribers to the



Reformatory.

[For the Liberator.]

SUPPOSED DIALOGUE BETWEEN TWO NEIGHBORS.

A PORTRAIT—LYDIA MARIA CHILD.
The following portrait, extracted from 'A Fable for Critics,' by JAMES RUSSELL LOWELL, a volume of poetical criticism just published in New York, would be readily recognized without the ingenious hint in the last line, by all who know the original. It is drawn 'to the life.'

'There comes PHLOOTHA, her face all aglow;
She has just been dividing some poor creature's woe,
And can't tell which pleases her more, to relieve
His want, or his story to hear and believe.
No doubt against many deep grief she prevails,
For her ear is the refuge of destitute tales;
She knows well that silence is sorrow's best food,
And that talking draws off from the heart its black blood.
So she'll listen with patience, and let you unfold
Your bundle of rags as 'twere pure cloth of gold.
Which indeed it all turns to as soon as she's touched it,
And, (to borrow a phrase from the nursery,) munched it.
She has such a musical taste, she will go
Any distance to hear one who draws a long howl;
She will swallow a wonder by mere might and main,
And think it geometry's fault if she's faint
To consider things flat, inasmuch as they're plain;
Facts with her are accomplished, as Frenchmen would say;
They will prove all she wishes them to—either way;
And, as fact lies on this side or that, we must try,
If we're seeking the truth, to find where it don't lie.
I was telling her once of a marvellous old
That for thousands of years had looked spinning and sellow,
And, though nursed by the fruitfulness of maid,
Had never vouchsafed a son so much as a bud,
Till its owner remarked, as a sailor, you know,
Often will in a calm, that it never would blow.
For he wished to exhibit the plant, and designed
That its blowing would help him in raising the wind;
At least, it was told him that it should water
Its roots with the blood of his unmarried daughter,
(Who was born, as her mother, a Calvinist, said,
With a Baxter's effectual call on her head.)
It would blow as the obstinate breeze did when by a
Like decree of her father died Iphigenia;
At first, he declared he himself would be blown,
Ere his conscience with such a foul crime he would load;
But the thought, coming off, grew less dark than before,
And he mused as each creditor knocked at his door—
If this were but done, they would turn him no more.
I told Phloothas his struggles and doubts,
And how he considered the ins and the outs,
Of the visions he had, and the dreadful doppelgänger;
How he went to the sea to live at Poncey's;
How the sea advised him to sleep on its first,
And to read his big volume in case of the worst,
And further advised he should pay him five dollars
For writing *Hum, Hum*, on his waitbands and collars.
Three years and ten days these dark words he had studied,
When the daughter was missed, and the aloof had budded.
I told how he watched it grow large and more large,
And wondered how much for the show he would charge—
She had listened with utter indifference to this, till
I told her it bloomed, and, discharging its pistil
With an aim the Eumenides dictated, shot
The botanical filicide dead on the spot.
It had blown, but he reaped not his horrible gains,
For it blew with such force as to blow out his brains,
And the crime was blown away, because on the wad,
Which was paper, was writ, 'Visitation of God,'
As well as a thrilling account of the deed,
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'Well, my friend took his story up, just to be sure,
As one might a poor founding that's laid at one's door;
She combed it, and washed it, and clothed it, and fed it,
And, as 'twere her own child, most tenderly bred it.
Laid the scene (of the legend, I mean,) far away, among
The green-velveted Himalayas,
And, by artist-like touches, laid on here and there,
Made the whole thing so touching, I frankly declare,
I have read it all thrice, and, perhaps I am weak,
But I found every time there were tears on my cheek.
The pole, science tells us, the magnet controls,
But she is a magnet to emigrant Poles,
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Converge to some focus of rational hope,
And with sympathies fresh as the morning, their gall
Can transmute into honey,—but this is not all;
Not only for these has she solace—Oh say,
Vice's desperate nursing dard in Broadway,
Who cling with all their life to the human,
To the last slender spar of the wreck of the woman,
Hast thou not found one shore where those tired,
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Could reach firm mother earth?—one full heart, on
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The soothed head in silence reposing could hear
The chiming of far childhood throbs that on the ear?
Ah, there's many a beam from the fountain of day,
That, to reach us unclouded, must pass on its way,
Through the soul of a woman, and hers is wide open
To the influence of Heaven as the blue eyes of Hope;
Yes, a great soul is hers, one that dares to go in
And to bring into each, or to find there, some line
Of the never completely out-trampled divinity.
If her heart at high floods swamps her brain now and then,
'Tis but richer for that when the tide ebbs again;
As after old Nile has subdued, his plain
Overflows with a second broad deluge of grain;
What a health would it bring to the narrow and sour,
Could they be as a *Cauld* for one little hour!

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But she is a magnet to emigrant Poles,
And folks with a mission that nobody knows,
Throng thickly around her, as bees round a rose.
She fills up the *carrots* in such, makes her scope
Converge to some focus of rational hope,
And with sympathies fresh as the morning, their gall
Can transmute into honey,—but this is not all;
Not only for these has she solace—Oh say,
Vice's desperate nursing dard in Broadway,
Who cling with all their life to the human,
To the last slender spar of the wreck of the woman,
Hast thou not found one shore where those tired,
drooping feet
Could reach firm mother earth?—one full heart, on
whose beat

And, though nursed by the fruitfulness of maid,
Had never vouchsafed a son so much as a bud,
Till its owner remarked, as a sailor, you know,
Often will in a calm, that it never would blow.
For he wished to exhibit the plant, and designed
That its blowing would help him in raising the wind;
At least, it was told him that it should water
Its roots with the blood of his unmarried daughter,
(Who was born, as her mother, a Calvinist, said,
With a Baxter's effectual call on her head.)
It would blow as the obstinate breeze did when by a
Like decree of her father died Iphigenia;
At first, he declared he himself would be blown,
Ere his conscience with such a foul crime he would load;
But the thought, coming off, grew less dark than before,
And he mused as each creditor knocked at his door—
If this were but done, they would turn him no more.
I told Phloothas his struggles and doubts,
And how he considered the ins and the outs,
Of the visions he had, and the dreadful doppelgänger;
How he went to the sea to live at Poncey's;
How the sea advised him to sleep on its first,
And to read his big volume in case of the worst,
And further advised he should pay him five dollars
For writing *Hum, Hum*, on his waitbands and collars.
Three years and ten days these dark words he had studied,
When the daughter was missed, and the aloof had budded.
I told how he watched it grow large and more large,
And wondered how much for the show he would charge—
She had listened with utter indifference to this, till
I told her it bloomed, and, discharging its pistil
With an aim the Eumenides dictated, shot
The botanical filicide dead on the spot.
It had blown, but he reaped not his horrible gains,
For it blew with such force as to blow out his brains,
And the crime was blown away, because on the wad,
Which was paper, was writ, 'Visitation of God,'
As well as a thrilling account of the deed,
Which the coroner kindly allowed me to read:—
'Well, my friend took his story up, just to be sure,
As one might a poor founding that's laid at one's door;
She combed it, and washed it, and clothed it, and fed it,
And, as 'twere her own child, most tenderly bred it.
Laid the scene (of the legend, I mean,) far away, among
The green-velveted Himalayas,
And, by artist-like touches, laid on here and there,
Made the whole thing so touching, I frankly declare,
I have read it all thrice, and, perhaps I am weak,
But I found every time there were tears on my cheek.
The pole, science tells us, the magnet controls,
But she is a magnet to emigrant Poles,
And folks with a mission that nobody knows,
Throng thickly around her, as bees round a rose.
She fills up the *carrots* in such, makes her scope
Converge to some focus of rational hope,
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Neighbor D. Good morning, neighbor S. I understand you profess to esteem all days alike, and work on Sunday. Will you state your reasons for pursuing this course?
Neighbor S. From the Scriptures I have learned that Christians are not under obligation to observe any particular day as a Sabbath. And while there is no command of God recorded in the Bible for observing the first day of the week, in particular, as a Sabbath, there are strong circumstantial evidences in support of the opinion, that the command to observe that day has come down from what some call the early fathers. And as it is, therefore, a doctrine of men, we are bound not to observe it: as we are under obligations not to receive the commands of men for doctrine. And we are also commanded to let no man judge us in respect to a holy day, the sabbath days, &c. And by an examination of Colossians ii. 16, 17, it can be seen that the words—'Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days:' signifies the same as let no man put it upon you to observe a holy day, the new moon, the sabbath days, &c. It is evident we are not obligated to observe the stated meats, drinks, new moons, and holy days, as the ancient Israelites observed them. And the manner in which the word sabbath days—in Colossians ii. 16—is connected with the words meat, drink, new moon, and holy day, shows we are under no more obligation to observe the sabbath days of the Jews, than we are to observe their meats, drinks, new moons, &c.
D. I am well aware that there are a few persons who profess to be Christians, who hold that we are obligated to observe the ancient Jewish sabbath, or Sunday; but are there no evidences that the obligation to observe the seventh day of the week has been transferred to the first day, or Sunday?
S. In no part of the Scriptures is there any evidence of that sort. And besides this—while there is no evidence that the first Christians observed Sunday, in a particular manner, as a sabbath, the 5th verse of the 14th chapter of the Epistle to the Romans implies, that in St. Paul's day, there were some who termed all days alike; and that that apostle did not disapprove of their doing so.
D. In the Scriptures, Sunday is called the Lord's day. Do you consider there is any evidence that it was called the Lord's day, because it was instituted as a sabbath?
S. No. I see no reason to doubt that it was called the Lord's day in commemoration of the resurrection of the Saviour, which took place early on Sunday morning. The resurrection of the Saviour was a great work; and had God designed that Sunday should, in a particular manner, be observed as a sabbath, it seems improbable that he would have performed so great a work on that day.
D. It appears that some of the first Christians met for religious worship on the first day of the week; what do you think induced them to do so?
S. It was necessary that each Church or Society should have some stated time set apart for their meetings; but I know of no evidence that all the first churches set apart Sunday for that purpose. And there is no evidence in the Scriptures, that the first Christians did not work on part of the same days that they attended their meetings.
D. I have frequently thought there is a want of evidence, that we are obligated to observe Sunday as a sabbath. But as the Jews, or Israelites of old, were under obligations to observe the seventh day of the week, or Saturday, as a sabbath, how do you make it out that Christians are not under the same obligations that the Jews were?
S. In addition to what I have already said of four verses of the 2d chapter of Colossians, as having a bearing on this subject, I will add, that the command to the Jews to observe the seventh day of the week as a sabbath was part of the law which God gave to the Hebrews, at Mount Sinai; and it appears that Christians are not under that law.
D. Will you prove this last statement? It appears to me that if Christians are not under the law, it is important that it should be more generally known than it seems to be; for I am acquainted with several individuals, whose lives are lived as if they were under the law; and, to judge from appearances and declarations, I am led to believe that at least one half of the professed Christians of our day feel as if they were under the law.
S. This is an important, though a deplorable circumstance: and it craves to my mind, that a large portion of the professed Christians of our day do not understand the tenets of the Christian religion, and enjoy its comforts, as they should. And I would add, that I see no reason to doubt, that there is as much need of a reformation now, as there was in the sixteenth century, in the days of Luther, Melancthon, Calvin, &c.; when 'the Beast'—Popery—received a great wound.
D. Will you refer me to some other passages of Scripture, besides those in the 2d chapter of Colossians, which serve to show that Christians are not under the law?
S. From Hebrews vi. 12, we can see that 'the priesthood being changed, there is made also of necessity a change in the law.' Hence the appropriateness of the words of Christ, when he said—'A new commandment I give unto you, that ye love one another.' It is evident that this new commandment was not intended to be added on to the ten that already existed. This idea is strengthened by the fact that a part of one of the old commandments was in almost the same words as the new one. It is inculcated here. It appears also, from Hebrews vi. 18, that 'there is verily a disannulling of the law, going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did: by which we draw nigh unto God.' From the second and third chapters of Galatians, we can see that some of the Galatians, who professed to be Christians, were brought under the law; and that St. Paul highly disapproved of their being thus brought under 'bondage.' From Galatians iii. 10, it appears that 'as many as are of the works of the law are under the curse.' And from the 24th and 25th verses of the same chapter it appears, that 'the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.' Which is as much as to say: the law is a schoolmaster to bring us to Christ; but after we get to Christ, or become Christians, we are no longer under the law, which was our schoolmaster. From the 10th verse, of the 4th chapter, of the same epistle, it appears that some of the Galatians observed certain days, and the succeeding verse implies that St. Paul disapproved of their doing so. The third verse of the fifth chapter of Galatians implies that Christians are not under obligations to observe the law of the ten commandments. It reads thus: 'For I testify again to every man that is circumcised, that he is a debtor to do the whole law.' And the succeeding verse shows that 'Christ has become of no effect unto you, who ever of you are justified by the law; ye are fallen from grace.' There is also, in Romans x., the following passage: 'For Christ is the end of the law for righteousness to every one that believeth.' There is also a passage in the fifth chapter of 2d Corinthians, which tends to show that Christians are not under the same dispensation that the ancient Jews were. This passage is the 17th verse, and is as follows:—'Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' Acts xv. 24, 28, implies that Christians are not under the law. Many more passages might be cited which tend to show that Christians are not, and ought not to be, under the law.
D. If Christians, then, are not under the law, do you consider they are at liberty to steal, lie, covet, or do any other wicked act?
S. No. Christians are under grace. Christians have faith; faith works by love; and when love abounds in the heart of a Christian, he will not for a moment entertain the idea of stealing from, or in any other way injuring his neighbor. 'Love is the fulfilling of the law:' 'he that loveth another hath fulfilled the law.' The Christian fulfills the law without being under it. Although he does not think of it, he fulfills it when he loves his neighbor.
D. If love is the fulfilling of the law, how do you get over that part of the law that related to the Jewish Sabbath?
S. From Colossians ii. 16, 17, it appears that the Jewish Sabbath was 'a shadow of something to come,' and that 'the body,' which this shadow was a type of, is of Christ. The Jewish Sabbath was a day of rest, and it shadowed forth or typified the rest which Christians obtain after they become Christians. This rest which the Christian obtains is of Christ. It is the body, referred to in Colossians ii. 17, of which the Jewish Sabbath was a shadow or type. Hence the appropriateness of the words of Christ, as recorded in Matthew xi. 28, 29, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls.' And from Hebrews iv. 3, it appears that 'we which have believed do enter into rest.' This rest of the Christian is enjoyed as soon as he is seated on an imaginary throne, and issuing his commands and accomplishing his doings, as an earthly king would issue orders to his subjects and armies, and being thus conceived of, of course does good, and does what we call evil, and we, in our distance from the occurrence, and non-consideration of the conditions and circumstances, pronounce upon it hastily and unphilosophically.
The fact is, as before said, every thing, considered as to its *final*, is for the best. If we deny this doctrine, we deny the infinite benevolence of Deity. This is the doctrine of the Bible, and to those who do not acknowledge the Bible, it is the doctrine of Reason. And now, with a right conception of the Great Mind of Universal Nature, we must just class wars, slavery, earthquakes, pestilence, and famine, in the same category of natural or providential occurrences—no matter which. That they will end in good, the great eternal good is witness and pledge. There is no God but God. The world is a contrivance of that term. The Divine Love and the Divine Wisdom are operative through all Nature, and
'See with equal eye, as God of all,
A hero perish, or a sparrow fall,
If plagues or earthquakes break not Heaven's design,
Why then, a Borgias or a Cataline?
Who knows but He who hand the lightning forms,
Who heaves old Ocean, and who wings the storms,
Pours fierce ambition in a Cesar's mind,
Or turns young Ammon loose to scourge mankind?
Account for moral as for natural things;
Why charge we Heaven in those, in these acquit?
In both, to reason right, is to submit.'

Yes, but not to submit in a sense to justify moral inaction, or opposition to them. If we had a connection sufficient with the elements, we should do right in opposing their rage in the destruction of human life and happiness—in endeavoring at least to mitigate their rage, and prevent their present evil consequences. They have that opposition now. There is a positive and negative attraction and repulsion, through all Nature, and by suitable guardians of the public peace, the very elements, held in abeyance, opposed and regulated, in their mutual forces, attracted and repelled, associating and dispersing, are kept subservient to the general good. God takes care of that by his own agencies there, and among the individuals concerned; and no doubt, by a law of progression, a much more harmonious state of affairs will eventually exist in the physical creation than now can exist. We—Heaven save the mark—are not the only reformers. Think the comets, and the pestilence, and the earthquake, and such a society of atoms, will *always* be permitted? They must fulfil their cycle, at least, and be advanced to a still higher order, before another such state of things can exist. No doubt, new creations are constantly going on, but the present one, physical and mental, are destined to progress to higher and higher perfection.
Is not the moral world a part of Nature? Can God go counter to his established laws, spiritual and material, and introduce a new state of things at once?